జన్మాదిభర్జనే మోహానుగ్రహావధికారతః
కరోషి సామ్ప్రతమ్ భూయోఽనుగ్రహస్తు భవేన్మయి ||--4-46

जन्मादिभर्जने मोहानुग्रहावधिकारतः
करोषि साम्प्रतम् भूयोऽनुग्रहस्तु भवेन्मयि ||--4-46

janmAdiBarjanE mOhAnugrahAvadhikArata@h
karOshi sAmpratam BuyO@2nugrahastu BavEnmayi —4-46

O Lord! As a result of Your *avatArAs*, You are creating delusion to the ordinary folks depending upon their credentials. You are also blessing some people according to their credentials. O such a supreme Lord *vEmkaTESa*, please bless me profusely to please me!

దయాపాంగలవో భూయాదిహాఽముత్రేష్ట వర్షణః
అన్యథా నాత్ర ఇతిచిత్తే సునిశ్చితమ్ ||--4-47

दयापांगलवो भूयादिहाऽमुत्रेष्ट वर्षणः
अन्यथा नात्र इति चित्ते सुनिश्चितम् ||--4-47

dayApAmgalavO BuyAdihA@2mutrEshTa varshaNa@h
anyathA nAtra iticittE suniScitam —4-47

O Lord! Your compassionate eyes are so great that they grant all types of blessings to the devotees not only in their life time but also afterwards leading to mOksha. It is my form opinion that if You are not compassionate, nobody can fulfill the desires of the devotees in spite of their best efforts. I do not have any doubts about this. O such a supreme Lord *vEmkaTESa*, please bless me profusely!

ఓమ్ నమో వేంకటేశాయ పురుషాయ మహాత్మనే
మహానుభావాయ మహామాయినేఽమేయ కర్మణే ||--4-48

ॐ नमो वेंकटेशाय पुरुषाय महात्मने
महानुभावाय महामायिनेऽमेय कर्मणे ||--4-48

Om namO vEmkaTESAya purushAya mahAtmanE
mahAnuBAvAya mahAmAyinE@2mEya karmaNE—4-48

O Lord! As mentioned in the scriptures, I keep chanting "*namO vEmkaTESAya*" to get rid of my sins. You are the Lord with endless prosperity. You reside in the hearts of the devotees in the universe and give them steadfast mind, austerity and other virtues in order to fulfill their desires. You show great interest in providing them with safety and shelter. You are with inexplicable supreme grace and are with mesmerizing power. Your historical background is incomprehensible to any body. O such supreme Lord *vEmkaTESa*, I always salute to You!

నామ్నైవ భావ్యమ్ ఖలు సర్వరక్షణమ్ మాయావినో విశ్వకుటుంబిన స్తే
స్థలేషు దుర్గేషు జలేషు ఖేషు గర్భేష్వరణ్యేషు చ కైతవేషు ||--4-49

नाम्नैव भाव्यम् खलु सर्वरक्षणम् मायाविनो विश्वकुटुम्बिन स्ते
स्थलेषु दुर्गेषु जलेषु खेषु गर्भेष्वरण्येषु च कैतवेषु ||--4-49

nAmnaiva BAvyam Kalu sarvarakshaNam mAyAvinO viSvakuTumbina stE
sthalEshu durgEshu jalEshu khEshu garBEshvaraNyEshu ca kaitavEshu —4-49

O Lord! You are the protector of all the universe and all the creation in the universe. You delude the non-devotees. Your family is the universe. All the existing creation in all the places, in all the unapproachable places like thick forests, in the rivers, in the oceans, in the ether *(AKASam)*, in all the child bearing-wombs, in all the externally appearing things is liberated from distress and grief as a result of chanting Your blessed name. According to *BAgavatam*, in order to protect the creation, You assume the role as a fish in water, as *vAmana* on the earth, as *trivikrama* in the ether and as *narasimha* in the thick forests. O such a supreme Lord *vEmkaTESa*, I always pray to You!

మహావిపత్తు త్వన్నామస్మరణే తద్వినాశనమ్
బహుసంపత్సు తే నామవిస్మృతౌ తద్వినాశనమ్ ||--4-50

महाविपत्तु त्वन्नामस्मरणे तद्विनाशनम्
बहुसम्पत्सु ते नामविस्मृतौ तद्विनाशनम् ||--4-50

mahA vipattu tvannAmasmaraNE tadvinASanam
bahusampatsu tE nAmavismR^itau tadvinASanam —4-50

O Lord! One is blessed with prosperity if the person chants Your name when the person is faced with many insurmountable obstacles. Similarly if one gets lots of wealth and prosperity due to his/her good deeds (i.e., good *karma*), You should be remembered and profusely thanked. Because of You only, that person is prosperous. If such a person is ungrateful, the prosperity may dwindle in due course of time as the sole owner of the prosperity is You, the Almighty. After all, You allowed the person to share Your property (because every thing belongs to You only) due to His/her good karma. O such a supreme Lord *vEmkaTESa*, I always pray to You!

తస్మాత్తన్నామసక్తోఽహమ్ సర్వదా త్వదనుగ్రహాత్
త్వత్ప్రేరిత స్త్వదీయత్వాన్ మత్పుణ్యమ్ త్వద్దయాబలాత్ ||--4-51

तस्मात्तन्नामसक्तोऽहम् सर्वदा त्वदनुग्रहात्
त्वत्प्रेरित स्त्वदीयत्वान् मत्पुण्यम् त्वद्दयाबलात् ||--4-51

tasmAttannAmasktO@2ham sarvadA tvadanugrahAt
tvatprErita stvadIyatvAn matpuNyam tvaddayAbalAt —4-51

O Lord! As per the reasons mentioned in the SlOka 4-50, prompted by You, with Your Grace, I am very much interested in chanting Your name. Because I am considered as one belonging to the elite group of Your sincere devotees, I find the fruits of my good karma enriched due to Your merciful Grace. O such a supreme Lord *vEmkaTESa*, I always pray to You!

న కదాచిద్భయమ్ మేఽస్తి దివ్యనామరతో యతః
తథాఽపి తే కృపాఽపాంగలేశోఽస్తు మయ్యహో ||--4-52

न कथाचिद्भयम् मेऽस्ति दिव्यनामरतो यतः
तथाऽपि ते कृपाऽपांगलेशोऽस्तु मय्यहो ||--4-52

na kadAcidBayam mE@2sti divyanAmaratO yata@h
tathA@2pi tE kR^ipA@2pAmgalESO@2stu mayyahO —4-52

O Lord! As I am an oath to chant Your holy name always, I need not fear any time from anybody. In spite of that, please grant Grace to me. It does not matter how small that Grace is and I shall consider that as a great fortune. O such a supreme Lord *vEmkaTESa*, I always pray to You!

శ్రీశ! చిత్రమ్ చరిత్రమ్ తే న జానే బహుదుష్కృతిః
సర్వజ్ఞ మే కదా కిమ్ వా వదే త్వామ్ కృపయాఽవ మామ్ ||--4-53
నామ్నా మహాఘౌఘహాని స్తేన దేహహృదోః శుచిః
తమ్ దృష్ట్వా ప్రీయసే విష్ణో తతః సత్కర్మసంగ్రహః ||--4-54
కర్మణా జ్ఞానసిద్ధిశ్చ తేన ప్రీతిస్తవాద్భుతా
అపరోక్షమగర్భశ్చ ముక్తిరానన్ద వర్ధనమ్ ||--4-55

श्रीश! चित्रम् चरित्रम् ते न जाने बहुदुष्कृतिः
सर्वज्ञ मे कदा किम् वा वदे त्वाम् कृपयाऽव माम् ||--4-53

नाम्ना महाघौघहानि स्तेन देहहृदोः शुचिः
तम् दृष्ट्वा प्रीयसे विष्णो ततः सत्कर्मसंग्रहः ||--4-54

कर्मणा ज्ञानसिद्धिश्च तेन प्रीतिस्तवाद्भुता
अपरोक्षमगर्भश्च मुक्तिरानन्द वर्धनम् ||--4-55

SrISa! citram caritram tE na jAnE bahudushkR^iti@h
sarvaj~na mE kadA kim vA vadE tvAm kR^ipayA@2va mAm —4-53
nAmnA mahAGauGahAni stEna dEhahR^idO@h Suci@h
tam dR^ishTvA prIyasE vishNO tata@h satkarmasamgrah@h —4-54
karmaNA j~nAnasiddhiSca tEna prItistavAdButA
aparOkshamagarBaSca muktirAnanda vardhanam —4-55

O Lord of Goddess *lakshmi*! Due to several of my bad deeds, I am not in a position to understand Your acts and deeds bearing a variety of interesting stories. You know every thing. It is needless to narrate to You about my limitations. O such a supreme Lord *vEmkaTESa*, be merciful!

By chanting Your holy name, all the dreadful sins disappear. Thus, the body and the soul of a person are getting purified. O the Omnipresent Lord! You are not only pleased to see such a purified person but also blessing that person. Later, You are making that person to do good deeds only.

By doing good deeds, one gets to know the divine wisdom. Such a divine wisdom helps me to get near and dear to You. Ultimately it helps me to understand and experience Your Grace which liberates me from pains due to getting into wombs and the associated births. Thus, Your Grace helps me to get *mOksha*, the true ultimate goal of life. These three SlOkAs narrate the Glory and Grace of chanting the Lord's name. O such a supreme Lord *vEmkaTESa*, I always pray to You!

గోదాన కన్యాదానాది పృథ్వీరేణుసంఖ్యయా
దుర్భిక్షే జాహ్నవీతీరే ప్రత్యహమ్ కోటిభోజనమ్ ||--4-56
త్వన్నామస్మరణే తుల్యమ్ నామమాహాత్మ్యమీదృశమ్
తస్మాన్నామస్మృతిః శుద్ధా సులభా పురుషార్థదా ||--4-57

गोदान कन्यादानादि पृथ्वीरेणुसंख्यया
दुर्भिक्षे जाह्नवीतीरे प्रत्यहम् कोटिभोजनम् ||--4-56
त्वन्नामस्मरणे तुल्यम् नाममाहात्म्यमीदृशम्
तस्मान्नामस्मृतिः शुद्धा सुलभा पुरुषार्थदा ||--4-57

gODAna kanyAdAnAdi pR^ithvIrENusamKyayA
durBikshE jAhnavItIrE pratyaham kOTiBOjanam —4-56
tvannAmasmaraNE tulyam nAmamAhAtmyamIdR^iSam
tasmAnnAmasmR^iti@h SuddhA sulaBA purushArthadA —4-57

O Lord! Innumerous worthy charities like *gOdAna* (giving away cows), *BUdAna* (giving away land), *kanyA dAna* (giving away brides by celebrating marriages), *suvarNa dAna* (giving away gold, cash, etc.), etc., do not match the fruits yielded by the Glory of chanting Your holy name. Similarly, performing sacred sacrificial *yaj~nAs*, feeding the scholarly *brAmhmins* and poor-feeding in sacred places daily, etc., yield insignificantly small benefits as compared to the Grace due to chanting Your blessed name. Such is the awesomely superb and pure Grace, yielded by chanting Your holy name which does not involve any expenses at all. O such a supreme Lord *vEmkaTESa*, I always pray to You!

లోకోత్తరస్త్వయమ్ మార్గః ప్రజానామకుతోభయః
యత్ర భక్తివశాద్విష్ణోః నామస్మృతిపరాయణాః ||--4-58

लोकोत्तरस्त्वयम् मार्गः प्रजानामकुतोभयः
यत्र भक्तिवश्याद्विष्णोः नामस्मृतिपरायणाः ||--4-58

lOkOttarastvayam mArga@h prajAnAmakutOBaya@h
yatra BaktivaSAdvishNO@h nAmasmR^itiparAyaNA@h —4-58

O Lord! Chanting Your holy name alone will destroy all the sins of a devotee. That virtue enhances the fruits of doing good deeds, makes the world happy, destroys all fears,

makes an individual very prosperous and ultimately liberates the person leading to mOksha, the eternal bliss. O such a supreme Lord *vEmkaTESa*, I always pray to You!

యేనైకదా విష్ణుపదాబ్జయుగ్మే సమర్పితమ్ చిత్తమనన్యబుద్ధ్యా
య మోఽపి తద్దూతగణాస్సపాశాః వశ్యన్త్యఘౌఘాశ్రయమప్యహో న హి ||--4-59

येनैकदा विष्णुपदाब्जयुग्मे समर्पितम् चित्तमनन्यबुद्ध्या
य मोऽपि तद्दूतगणास्सपाशाः वश्यन्त्यघौघाश्रयमप्यहो न हि ||--4-59

yEnaikadA vishNupadAbjayugmE samarpitam cittamananyabuddhyA
ya mO@2pi taddUtagaNAssapASA@h vaSyantyaGauGASrayamapyahO na hi —4-59

O Lord! One should be wise enough to think that the sincere devotion leads one towards liberation, the *mOksha.* If that person, (may be a sinner – does not matter) has his/her mind fixed on Your holy feet, all the sins will be nullified. Such a person cannot even be troubled by ropes of death of *yama*(known as the Deity of death). It is needless to say that Your name is so superb and powerful. O such a supreme Lord *vEmkaTESa*, I pray to You!